

May 8, 1968

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Though a general falls in battle, his war will be won.

(Broadcast in memory of Monsignor Miller April 23, 1968, on KELO-TV, Sioux Falls, and KSOO-TV, Sioux Falls; and on April 24, 1968, on KBRK, Brookings.)

U.S. DEPARTMENT OF AGRICULTURE,
FARMERS HOME ADMINISTRATION,
Huron, S. Dak., April 22, 1968.

To: All FHA State advisory committee members, FHA County Committee members, and all FHA employees.

From: State director, FHA, Huron, S. Dak.
Subject: Msgr. Louis J. Miller dies in car accident.

On April 18 and 19 we held an FHA State Advisory Committee Meeting in Rapid City. In attendance was Monsignor Louis J. Miller who has been a very active member of our Advisory Committee and a firm believer in the objectives of the program of the Farmers Home Administration. On returning home from the meeting Friday evening Monsignor Miller was killed in a one-car accident west of Fort Pierre.

Monsignor Miller's death is a great loss to his church, the family farmer, agriculture, rural South Dakota and all of rural America. He lived every day of his life for other people—especially for the family farmer and the rural community—endeavoring to bring about a change which would improve the standard of living for the family farmer to keep him on the land and to strengthen rural economy.

His voice was heard at all types of meetings in behalf of and regarding the family farmer and the rural community. The torch that he has layed down should be picked up by many other agricultural and community leaders to continue the work in which he was so involved—the cause of revitalizing rural America.

In Philipians 3:12-14 we read, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Certainly Monsignor Miller lived every moment of his life in behalf of others.

John 15:13 states, "Greater love hath no man than this, that a man lay down his life for his friends." Certainly if we can apply this to any man's life today, it could be applied to Monsignor Miller. As this is what his life was all about—living it for others.

Matthew 25:21 reads, "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

The following are some of the comments made by Monsignor Miller at the FHA State Advisory Committee Meeting in Rapid City:

It has been only in recent years that religious groups as organized religious groups have presented programs applying the gospel to rural people.

We want better conditions for farm people in rural areas on the conviction that there are conditions of life that prevail in rural areas that are good for family living.

A Lutheran minister once stated that until recently in the Lutheran churches there was a tendency of leaders to shy away from the problems of agriculture as they were controversial. But now there has been a basic change in applying the gospel to rural people and their problems.

Pope John said "Ownership of property and land is the right of man."

An ideal to be achieved as soon as possible is to consider agriculture from the viewpoint of the human family. Religious groups have

made substantial progress in this area. This can be and should be done more and more.

Land and the families on the land are of great importance to the welfare of the nation. Religious groups agree and would work together on them.

Family agriculture must be preserved on the basis of its moral and spiritual contribution to the nation. Farm families cannot compete with big corporations. We are concerned with this social aspect as well as the economic aspect.

Broad sociological research is of benefit to the Secretary of Agriculture so he might inform the American public as to what is happening socially in the United States. This type research was available until 1953 when Secretary Benson brought in the Director of Extension from California as Assistant Secretary of Agriculture. He succeeded in re-orientated agricultural research—forget about the people—all our researchers from this date on have done nothing which involves the people—their human problems and social problems.

In 1966 the USDA spent \$857 million. An investment in pure production research. The idea is to sharpen the tools of agricultural production know-how and forget about the people.

I am not against technology. The tragedy is that we are in a situation now where this publicly obtained technology is ending up in the hands of a few agri-business concerns.

The point right now is that in the last five years the increase in agricultural efficiency on farms was not obtained from earnings but from borrowings which means our family farmers have not been able to buy this technology.

Religious leaders must help us raise the question as to how this technology should be employed—for whose benefits—should these others be able to obtain the information at public expense?

Agri-business people or non-farm finance circles have already declared the family on the farm dead.

They have discovered a way to pull the rug right out from under the feet of the family farmers.

The alternative is that technology can be applied on a modest-sized scale but we are not raising it often enough and widely enough.

Let's adapt and as religious leaders raise the question "How do we utilize this technology; and for whose benefit?"

The sad part of it all is that we have gotten away from looking at agriculture in the light of the people—we look at it in the light of production.

How can we forestall the inevitable result?

Farm people should try to see the handwriting on the wall. They should refuse to buy the type feed used in the larger operations and buy from other sources. It is not necessary that they purchase the technology if they only apply the technology that is available to them free.

It is good to criticize but we must also try to seek a solution.

ARLO G. SWANSON,
State Director.

[From the Huron (S. Dak.) Daily Plainsman, Apr. 22, 1968]

MEMORIAL MASS CONDUCTED IN ELKTON FOR MONSIGNOR MILLER, CRASH VICTIM

ELKTON.—A special memorial Mass was conducted Monday for Monsignor Louis J. Miller, 56, killed Friday night in a one-car accident near Ft. Pierre.

Funeral services will be at 10:30 a.m., Tuesday, with Bishop Lambert Hoch celebrating the Requiem Mass.

The memorial Mass at 9 a.m. Monday was conducted by the Rev. Paul Anderson of Huron. It was held especially for young people and other persons unable to attend the Tuesday services.

An all-night vigil was to start with chapel services at 8 p.m. Monday.

Loudspeakers were being installed outside Our Lady of Good Counsel Church in anticipation that there would be an overflow for Tuesday's funeral services.

Monsignor Miller was returning from a Farmers Home Administration meeting at Rapid City when his car left Highway 14 two miles west of Ft. Pierre Friday afternoon. He died shortly after in a Pierre hospital of injuries received when his car went into a ditch. He had attended the Rapid City meeting as an FHA Advisory Committee member.

As director of Catholic Rural Life for the Sioux Falls diocese, Monsignor Miller traveled widely and attended many meetings in the state.

His last message, given at the Rapid City meeting, was:

"We have gotten away from looking at agriculture in the light of people—we look at it in the light of production."

Telegrams received included one from Sen. George McGovern, D-S.D., sent by the senator from his office in Washington. It said:

"The death of Monsignor Miller deprives us of one of the nation's most devoted and eloquent spokesmen for social justice. He loved the people and the life of rural America. He was in the best sense a champion of the farmer. I mourn the loss of this treasured friend and inspired leader."

WHAT AMERICANISM MEANS TO ME

HON. JOHN B. ANDERSON

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 8, 1968

Mr. ANDERSON of Illinois. Mr. Speaker, Miss Carol Feltz, an eighth grade student from Rockford, Ill., was recently awarded an all-expense-paid trip to Washington, D.C., for an essay she submitted to the 1968 Independence Hall essay contest. Her entry in the contest was under the sponsorship of the Rockford, Ill., Jaycees, a group deeply interested in fostering patriotism and leadership among the youth of the community.

I call the Members' attention to Miss Feltz' fitting tribute to her country.

The essay follows:

WHAT AMERICANISM MEANS TO ME

What does Americanism mean to me? Ever since the ink was dry on the last signature of our great Constitution and the magnificent importance of the basic freedoms were recognized as set forth in the Bill of Rights, the privilege to stand and say, "I am an American," has been the spine-tingling pride of all of us.

From the very first settlers who pushed to penetrate the abundant natural resources of our rich continent, Americans have worked hard, side by side, to establish themselves as a strong people, with a habit of being generous to other people in need. They have always respected an individual's right to have his own opinion, as long as human rights are respected.

We can be proud of our forefathers. They were discoverers, pioneers, missionaries, planters, and town builders, educators and statesmen. They were the greatest! They gave our country a strong foundation, and on it they built many thriving industries and a rich agriculture. This attracted a great many immigrants to our shores, who worked hard to establish themselves so they too could say, "I am an American."

So the people worked and the country

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grew strong. Strong enough to survive the test of a great civil war in the nineteenth century. After which the United States rose to attain a new fullness that made it a very important factor in World History.

Today, in the twentieth century, people no longer come here in large numbers as immigrants. Instead, they stay in their own lands, looking to America for example and help to bring about in their own countries the kind of prosperity enjoyed in the United States.

Today, as we are studying our World History, World Geography, and Religion, we are learning that all over the World there are people, very much the same as we, also enjoying the natural beauties of their countries and many of them have living conditions very comparable to ours and many governments are trying very hard to take care of their people.

So, I ask myself, "Why does my inner self just know that I would not be as happy anywhere else? Why am I grateful every day that I am an American?" And I am proud, too. Proud that America is keeping the ideals and objectives that made her powerful. America is keeping freedom alive here and abroad.

Just as our forefathers founded our freedoms on the basis of man's natural rights, and the belief that God was sovereign over all men, all creeds and all colors, today, we have a greater challenge to preserve and extend these freedoms and rights, and America is meeting this challenge. To the rest of mankind the United States must be an example of order and liberty—not just a high standard of living. We must set the example of a nation of *real* people. We must show the rest of the world decency and justice at home. We must show concern and charity for the peoples of our own nation as well as the peoples of the world, who watch and wait and hope our promises are not vacuums, and that our strength is dependable.

I am proud that I am an American youth—that I can help with America's future. In an article by John F. Kennedy on "What Does It Mean to Be An American?" he writes, "It requires each of us to be a little more decent, alert, intelligent, compassionate, and resolute in our daily lives—that we use our freedom of choice to pursue our own destiny in a manner that advances the national destiny, in the work we produce, the subjects we study, the positions we seek, the languages we learn, the complaints we voice, the leaders we follow and the inconveniences we endure."

Americanism is the fulfillment of God-given rights; the knowledge of knowing that what we have is a treasured state that we do not want changed, just preserved for ourselves and our neighbors. We are willing to share, but not to part with. We will fight to preserve and endeavor to extend.

What does Americanism mean to me?

A happy childhood today!

A challenging adulthood tomorrow!

MACHINISTS UNION PUSHES PROGRAM TO TRAIN MECHANICS IN 38 STATES

HON. JOSEPH S. CLARK

OF PENNSYLVANIA

IN THE SENATE OF THE UNITED STATES

Wednesday, May 8, 1968

Mr. CLARK. Mr. President, I am sure that every Senator knows that a high degree of cooperation among unions, industry, and Government has made it possible for thousands of unemployed and underemployed workers to learn new and needed skills under the Man-

power Development and Training Act. A good example of that cooperation is the recently announced program to be coordinated by the International Association of Machinists & Aerospace Workers, AFL-CIO, which will train 1,000 truck mechanics in 38 States. I now ask unanimous consent that an article about that program, which appeared in the AFL-CIO News, be printed at this point in the CONGRESSIONAL RECORD.

There being no objection, the article was ordered to be printed in the RECORD, as follows:

A union-industry-government program has been set up to train 1000 truck mechanics in a 38-state area.

The machinists will coordinate the program and work out apprentice-entry contracts with local and state affiliates of the American Trucking Association, the industry's trade group.

The Machinists have been allotted \$77,000 in Manpower Development and Training Act funds to get the program under way.

Local school systems will conduct pre-job classroom instruction.

Employers will be reimbursed for on-the-job training expenses at the rate of \$15 a week for each trainee.

IAM training coordinators for the program will be stationed in New York City, Atlanta, Chicago and Kansas City.

E-W Trade

FIAT DEAL AIDS ENEMY

HON. WILLIAM J. SCHERLE

OF IOWA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 8, 1968

Mr. SCHERLE. Mr. Speaker, last month the Secretary of Commerce announced his decision to approve a license to export gearmaking machinery valued at \$8.9 million, purchased by the Fiat Co. for use in its plant in the Soviet Union.

Originally, the administration advocated that the Export-Import Bank extend a \$50 million credit to the Italian firm to finance the purchase of U.S. machine tools for use in the plant it was building in the U.S.S.R.

In letters sent to the House Banking and Currency Committee, Under Secretary of State Nicholas Katzenbach and Acting Commerce Secretary Alexander Trowbridge supported the credit arrangement. They said that there was "no evidence" that the plant might be diverted to military purposes.

This ridiculous statement was made despite the fact that it is common knowledge that the first industrial complex to be diverted to a war economy is an automotive plant. This has been done many times in Detroit. This is how we produce our tanks, planes, and weapons of war. The Secretary of Commerce later admitted that "a few of the machines could produce gears for heavy trucks or helicopters."

Members of Congress were indignant over the fact that at the very moment when the Soviet Union was supplying the North Vietnamese and the Vietcong with war materials, our own Government planned to assist them in this manner.

As a result, the second session of the

90th Congress passed an amendment to the Export-Import Act which forbids the financing of any U.S. export to Eastern European countries.

At the present time the North Vietnamese and the Vietcong are even making use of Soviet-made bicycles as a means of transportation in Vietnam. What better use could they make of a fleet of Fiat automobiles supplied to them by the Russians as a means of transport for materials, supplies, and troops?

In addition, this arrangement would assist the Soviet Union to earn precious foreign exchange with which to buy strategic goods, drain gold from the United States, and finance international communism.

The administration says that the Fiat plant would lead to more consumer-oriented production. But on December 7, 1966, before the Fiat plant's construction, the Soviet Union delivered to the German Federal Republic a major consignment of Moskvich and Volga passenger cars. Presently the Soviet Union sells cars to more than 60 countries. It exports automobiles for foreign exchange. The Russian people receive no direct benefit at all from such an arrangement.

Now we learn that the Secretary of Commerce has approved the latest request for a license to export gearmaking machinery to the Soviet Union.

At the time of its extension of the Export-Import Act, Congress took action because it was felt that we could not ask our men to fight a war and at the same time supply the enemy with the means of conducting it.

Congress believes that the life of even one American serviceman is too high a price to pay for our trading with the enemy.

Although Congress expressed its opposition to such dealings, the administration persists in approving them.

It is time for the American people to understand the implications of a policy which sends American boys to fight an enemy which we ourselves are supplying. It is time for Congress to insist that the administration honor legislative intent.

TRIBUTE TO MRS. SHOUSE

HON. HARRY F. BYRD, JR.

OF VIRGINIA

IN THE SENATE OF THE UNITED STATES

Wednesday, May 8, 1968

Mr. BYRD of Virginia. Mr. President, I ask unanimous consent to have printed in the Extensions of Remarks an editorial entitled "Tribute to Mrs. Shouse," published in the Globe Newspapers, which serve Fairfax County, in northern Virginia, dated May 2, 1968.

Mrs. Jouett Shouse has donated her Fairfax County estate, Wolf Trap Farm, to the National Park Service, and has made an additional gift of \$2 million for the construction of a performing arts center at the park. She deserves recognition.

There being no objection, the editorial was ordered to be printed in the RECORD, as follows: